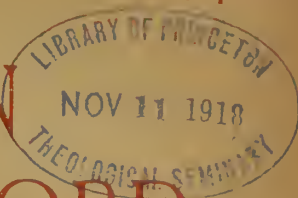


VOL. XIII

NO. 4

✓  
THE AMERICAN  
M<sup>C</sup>ALL RECORD



DECEMBER

1895



# THE AMERICAN McALL RECORD

PUBLISHED QUARTERLY BY THE

AMERICAN McALL ASSOCIATION

ROOM 21, 1710 CHESTNUT STREET

PHILADELPHIA, PENN.

**SINGLE** SUBSCRIPTION, postpaid, 20 cents a year. **CLUB RATES**, twenty or more subscriptions : To one address, 10 cents a year; to individual subscribers, 12 cents a year.

---

## CONTENTS

Editorial Notes.—Erroneous Opinions Concerning France.—Our Huguenot Forefathers.—Sunday-school in Boulogne-sur-mer.—the School at "Salle Rapp."—Arthur de Rougemont.—Isle of Oléron.—Need of Temperance Work.—Le Bon Messager.—Union of Prayer.—Letter from Pastor Vernier.—A Devoted Bible Woman.—The Gospel on Board.—Colportage Tour.—Rocheport.—Among the French Folk.—Sunday-school of La Villette.—The Gospel in France.—A Sunday-school Picnic.—Receipts.

---

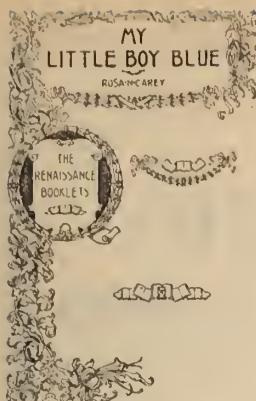
## OTHER PUBLICATIONS

- FRENCH SUNDAY-SCHOOLS AND AMERICAN CHILDREN.** By Mrs. Louise Seymour Houghton. 8 pp. 60 cents per hundred, postpaid. Especially for Sunday-schools.
- A CONSECRATED LIFE, ELIZABETH ROGERS BEACH, MEMORIAL ADDRESS.** By Rev. E. W. Hitchcock, D. D. 16 pp. Price, 5 cents a copy.
- THE NEW RELIGIOUS SPIRIT IN FRANCE.** By Prof. Jean C. Bracq. 4 pp. 40 cents a hundred, postpaid.
- THE WOMEN OF FRENCH PROTESTANTISM, 20 pp. ; OUR DEBT TO FRANCE, 15 pp. ; FRENCH PROTESTANTISM IN THE NINETEENTH CENTURY, 20 pp. THE EVANGELIZING POWER OF THE McALL MISSION. 16 pp.** By Mrs. Louise Seymour Houghton. Price of each, postpaid, 5 cents per copy.
- THE LOST CHILDREN : A STORY OF THE McALL MISSION.** By Madame Pasteau. 16 pp. Single copies, 5 cents.
- A NEW DEPARTURE, 4 pp., 45 cents per hundred, postpaid.**
- CHRISTMAS FÊTES IN THE McALL MISSION, 4 pp. 45 cents per hundred, postpaid.**
- THE PRESENT OUTLOOK IN FRANCE.** By Rev. Arthur T. Pierson, D.D. TWELVE QUESTIONS ANSWERED. Price, 35 cents per hundred.
- GOD'S PLAN AND PROVIDENCES IN THE McALL MISSION.** For free distribution. 16 pp. By Rev. L. T. Chamberlain, D.D.
- FIFINE : A STORY OF THE McALL MISSION, 204 pp. Illustrated.** By Mrs. Louise Seymour Houghton. Cloth, 65 cents, postpaid.
- THE CRUISE OF THE MYSTERY IN McALL MISSION WORK. 408 pp. Illustrated.** By Mrs. Louise Seymour Houghton. Cloth, \$1.00, postpaid.
- 

All remittances except those for literature, should be payable to Mrs. Abraham R. Perkins, Treasurer, W. Upsal Street, Germantown, Philadelphia, Pa.

All orders and remittances for literature should be payable to Miss Caroline Remington, General Secretary, 1710 Chestnut Street, Philadelphia, Pa.

Entered at the Post-office, Philadelphia, Penn., as second-class matter.



# NEW BOOKS.

## The Renaissance Booklets.

A new series of booklets, bound in tasteful board covers, handsomely decorated. Each volume contains an original frontispiece. The series includes works of the new school as well as several old favorites. 12mo, 30 cents each.

**Comfort Pease and Her Gold Ring.** By MARY E. WILKINS.

**My Little Boy Blue.** By ROSA NOUCHETTE CARY.

**A Wastrel Redeemed.** By DAVID LYALL.

**A Day's Time Table;** or, Lois Emerson's Gospel of Guidance. By E. S. ELLIOTT.

**Brother Lawrence.** The Practice of the Presence of God the Best Rule of a Holy Life.

**The Swiss Guide.** An Allegory. By Rev. C. H. PARKHURST.

### AN EXQUISITE GIFT-BOOK.

**The Shepherd Psalm.** A new holiday edition of Rev. F. B. MEYER's famous work. With illustrations by Mary A. Lathbury on every page. 12mo, richly ornamented, cloth covers, boxed, \$1.25.

A devotional exposition of the 23d psalm, printed in two colors.

### A YOUNG MAN TO YOUNG MEN.

**Successward.** A Young Man's Book for Young Men. By EDWARD W. BOK, Editor of *The Ladies' Home Journal*. 16mo, cloth, \$1.00.

"We cordially commend this volume to young men, and to all who are interested in the welfare of young men."—*Christian Work*.

### MOODY'S BIBLE NOTES.

**Notes from My Bible: Genesis to Revelation.** By D. L. MOODY. Being marginal notes, comments, illustrations, etc., copied from Mr. Moody's Bible. 12mo, cloth, \$1.00.

### BY SPURGEON.

**The Soul-Winner.** By C. H. SPURGEON. 12mo, cloth, \$1.25.

This important posthumous work presents this lamented author in a line of thought and suggestion in which he was without a peer.

### GIFTS FOR THE DAY.

Comprising Rose Porter's popular year-books, **A Gift of Love** (Morning Hour), and **A Gift of Peace** (Evening Hour), in special new uniform bindings of polished buckram, embossed with new dies. Two volumes, long 18mo, boxed, \$2.50.

**Something to Remember.** By ROSE PORTER. An Every-day Book for the Children of the Good Shepherd's Fold. Long 18mo, cloth, 60 cts.

### FORMOSA AND ITS PEOPLE.

**From Far Formosa.** The Island, its People and Missions. By Rev. G. L. MACKAY, D. D. Well indexed. With many illustrations from photographs by the author, and several maps. 8vo, cloth, \$2.00.

Dr. Mackay has lived in Formosa for twenty-two years, being the first missionary to establish a permanent station there.

### PERSIA AND THE PERSIANS.

**Persian Life and Customs.** With incidents or residence and travel in the Land of the Lion and the Sun. By the Rev. S. G. WILSON, M. A., for fifteen years a missionary in Persia. Well indexed. With map and other illustrations. 8vo, cloth, \$1.75.

### JAPAN OF TO-DAY.

**Rambles in Japan.** By Rev. CANON H. B. TRISTRAM, D. D. Indexed. With 50 illustrations by E. Whymper, and a map. Large 8vo, cloth, \$2.00.

### A JAPANESE CHRISTIAN.

**The Diary of a Japanese Convert.** By KANZO UCHIMURA. 12mo, cloth, \$1.00.

Written in English by a native Japanese, it is probably the attempt of a "heathen" convert to record the growth and development of an awakened mind.

*Complete List of our Publications and Announcements Sent on Application.*

## Fleming H. Revell Company,

New York: 112 Fifth Ave. Chicago: 63 Washington St. Toronto: 140-142 Yonge St.

"THE CENTURY stands at the head of the world's periodicals."

—BALTIMORE AMERICAN.

# To THE CENTURY in 1896

Mrs. Humphry Ward

will furnish a great novel—one that partakes of the nature of both "Robert Elsmere" and "Marcella."

**Rudyard Kipling**

will contribute stories.

**Mark Twain**

has promised various papers.

**George Kennan**

—papers on adventures among the mountaineers of the Caucasus.

**W. D. Howells**

—a novel of Saratoga life.

**Capt. Alfred T. Mahan**

—who wrote the famous book on "The Influence of Sea Power upon History,"  
—papers on Nelson's naval battles.

**Amelia E. Barr**

—a novelette of life in the Hebrides.

**Marion Crawford**

—a great series of articles on Rome, magnificently illustrated.

**Mary Hallock Foote**

—a powerful novelette of Western life.

**Dr. Albert Shaw**

—suggestive papers on municipal government in America.

**Prof. W. M. Sloane**

—his Life of Napoleon, "the literary event of the year," superbly illustrated.

**Henry M. Stanley**

—an introduction to papers on Africa and the slave-trade by E. J. Glave.

**F. Hopkinson Smith**

—"Tom Grogan," a novel of the American laboring classes, illustrated by Reinhart.

**Great Artists**

will contribute illustrations and important papers on art subjects.

**Great Musicians**

will furnish articles on musical topics.

**Great Story Writers**

Bret Harte, Frank R. Stockton, and many others will contribute.

## Are you going to have it?

THE CENTURY costs \$4.00 a year. It is not in any sense a cheap magazine. It is high-class in every way, "unquestionably the leading monthly magazine of the world." If you will try it for a year you will find that your home is the better for it. Begin your subscription with November, the beautiful "Anniversary Number." December, the Christmas issue, contains the famous pictures by Tissot, illustrating the Life of Christ. Remit \$4.00 to the publishers; or send \$5.00 and get for the extra dollar all the numbers of the past year containing the first part of Prof. Sloane's Life of Napoleon—two years of THE CENTURY for \$5.00. All the back numbers will be sent at once. Address

**THE CENTURY COMPANY,**  
Union Square, New York.



# ST. NICHOLAS

## FOR YOUNG FOLKS.

Conducted by MARY MAPES DODGE.

Christmas Number.  
ST NICHOLAS  
FOR YOUNG FOLKS  
CONDUCTED BY  
MARY MAPES DODGE



### THE GREAT CHRISTMAS NUMBER, 25 CENTS.

The CHRISTMAS number of St. NICHOLAS, ready everywhere November 25th, is one of the most beautiful Christmas books of the season, costing only 25 cents. It contains

A Christmas Frontispiece,  
"Ho! for the Christmas Tree."

"The Dream March of the Children,"  
A Poem by James Whitcomb Riley.

The first of ROBERT LOUIS STEVENSON'S  
"Letters to Young Friends."

A Complete Story by Mrs. Burton Harrison

The beginning of a Serial,  
"Betty Leicester's English Christmas,"  
by Sarah Orne Jewett.

Christmas Stories, Christmas Poems, Christmas Pictures.

### A Year's Subscription, \$3.00.

young people is complete without it." Some idea of the contents for the year may be gathered from the announcements of the Christmas number above. In November began "THE SWORDMAKER'S SON," a story of boy-life at the time of the founding of Christianity, by W. O. Stoddard, and "THE PRIZE CUP," one of J. T. Trowbridge's best stories.

**\$1,000 IN PRIZES** will be given to the readers of St. NICHOLAS during the coming year. Full particulars are given in the November number. The volume begins with November, and a year's subscription costs \$3.00.

**To Use "ST. NICHOLAS" as A Christmas Gift,** send the price of a year's subscription (\$3.00) to the publishers and they will forward a handsomely printed certificate of subscription and the November and December numbers, which you can place among the presents on Christmas morning. The numbers from January on will be sent to the recipient of the gift. Every month you will be brought to the mind of the boy or girl to whom you give this beautiful publication.

### Bound Volume for '95, \$4.00.

One of the most popular of Christmas gift books for many years past has been the beautiful volume of St. NICHOLAS in its two parts bound in red cloth with gold and black stamp. The complete volume contains ten hundred and fifty-six pages and nearly as many pictures, with serial stories, complete stories, poems, rhymes and jingles, music, puzzles, letters from young contributors—a year's delight for any boy or girl. Sold by booksellers everywhere. Price, \$4.00.

**The Century Company,**  
Union Square, New York.

# CHRISTIAN HERALD

Published Every Wednesday, 52 Times a Year, at the Bible House, New York. Louis Klopsch, Proprietor.

There is only one Paper in all the World, Edited by DR. TALMAGE, and that is THE CHRISTIAN HERALD. It is the Brightest, the Best, the Most Attractive, the Most Interesting Weekly Paper in Existence. Radiant with BEAUTIFUL COLORS, it Sparkles like a Cluster of Precious Gems, Adorning and Cheering every Home it enters. Rich and Poor, High and Low, Great and Small, Old and Young Welcome it as a Friend, and Delight in its Weekly Visits. THE CHRISTIAN HERALD Fairly Bubbles Over with Good Things, so abundant are its Literary and Musical, and Artistic Attractions, while its Matchless COLORED PICTURES Excite the Admiration and Wonderment of all who see them. Never was a Paper Published more Pure, more Elevating, more Interesting, more Attractive, more Captivating, more Charming.



T. De Witt Talmage

EDITOR



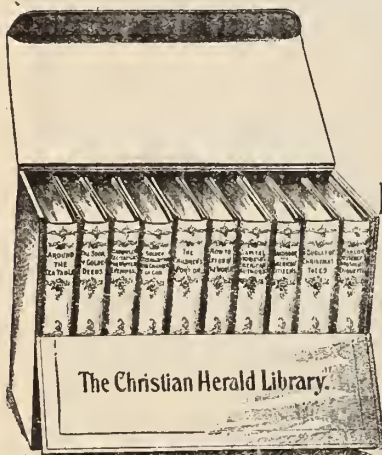
Margaret E. Sangster

STAFF CONTRIBUTOR

Therefore, THE CHRISTIAN HERALD is Pre-eminent the Paper for YOUR Home. It is knocking at your Door for Admission. Bid it Enter. Once Admitted, it will soon make Friends and endear itself to the Hearts of all who read it. Invite its Weekly Visits, and you will never, never wish them to cease, for THE CHRISTIAN HERALD grows on Acquaintance, and the more you see it, the better you will like it.

## Shall we Send You this Splendid Library?

Now, we are so thoroughly in Earnest in this matter of making you Acquainted with THE CHRISTIAN HERALD that if you will Send us \$3, you shall not only Receive that Matchless Paper for one Whole Year—52 TIMES—but we will also Send FREE, and All Charges PRE-PAID, our MARVELOUS LIBRARY, consisting of TEN very Elegant and Exceedingly Useful VOLUMES, all Contained in a HANDSOME, Durable BOOK-CASE, Constituting the FINEST Premium ever offered to an Intelligent Public.



The Christian Herald Library.

This Library of Ten Books contains over 3000 PAGES of Bold, Clear Type, with Illustrated Title Pages, Printed on Excellent Paper, and Beautifully Bound in RICH SILK CLOTH, with an Exceptionally Artistic Gilt Stamp on side and back. The Book-case is lined inside with Imported Marbleized Material and covered on the outside with the same Rich SILK Cloth Employed in the Binding of the Books. The Library with Book-case is Shipped in a Solid Wooden Box, which will Insure its Safe Delivery Undamaged.

## 10 Elegant Christmas Gifts

The Volumes Selected and Prepared for this superior Library are as follows:

1. AROUND THE TEA-TABLE. . . . . By T. De Witt Talmage.
2. BOOK OF GOLDEN DEEDS. . . . . Charlotte M. Yonge.
3. READINGS AND RECITATIONS FOR WINTER EVENINGS. Very Excellent.
4. GOLDEN TREASURY FOR THE CHILDREN OF GOD. . . . . Bogatzky.
5. THE CHILDREN'S PORTION. Very Interesting, Entertaining, and Edifying.
6. HOW TO GET ON IN THE WORLD, or the Ladder to Practical Success.
7. CAPITAL STORIES BY AMERICAN AUTHORS. N. Hawthorne and others.
8. AMERICAN CITIZENS' HANDBOOK, or Things Every Patriot Should Know.
9. A BUDGET OF CHRISTMAS TALES. . . . . Charles Dickens and others.
10. PARLOR AMUSEMENTS AND SOCIAL ETIQUETTE. Exceedingly Helpful.

These TEN elegant BOOKS and the handsome BOOK-CASE with a Year's Subscription to THE CHRISTIAN HERALD (altogether worth over \$6), are sent on receipt of only \$3. Each Volume, Complete in itself, makes a very Superior CHRISTMAS GIFT, thus all who avail themselves of this Unequalled Offer, Receive TEN Attractive PRESENTS, and a Year's Subscription to THE CHRISTIAN HERALD.

Only a few months ago we were Compelled to Return Thousands of Orders, that were Received Too Late to Share in one of our Amazing Premium Offers, and we Sound this Timely warning to Avoid Sore Disappointment. Money REFUNDED if Received too LATE. WE PREPAY ALL CHARGES. When you Subscribe give nearest EXPRESS Office in ADDITION to your POST-OFFICE Address. Also NAME of Express Company.

The Christian Herald,

15 to 24 Bible House, New York.

# THE AMERICAN McALL RECORD

---

VOLUME XIII

DECEMBER, 1895

NUMBER 4

Our readers will observe, and we trust will be interested in, two changes in the appearance of the RECORD. The first is the illustrated title page. We have obtained possession of a number of cuts, illustrative of the Mission work and workers, and propose to give them to our readers, one by one, on the title page of the RECORD. The second new feature—the advertisements—may not add much to the beauty of our little magazine, but we feel sure the approval of the friends of the McAll Mission will be extended to this measure. Money is too sorely needed abroad for any to be unnecessarily spent here. The RECORD has never been self supporting; it cannot be at the price asked for subscription. Yet to raise the subscription would be to diminish the number of readers, whereas we earnestly desire to increase it. By including in each issue a number of reputable advertisements, we hope to make the magazine entirely self-supporting, and that it may no longer be a tax upon the administration fund.

---

One of the natural results of the deficit last spring has been that the Board has found itself unable to keep a Representative Secretary in the field, and therefore the Rev. Thomas L. Gulick is no longer with us. Mr. Gulick's services were more and more appreciated the longer he remained with us and the more he grew familiar with our work, and we feel that the loss to us is a very serious one. Though no longer an officer of the Board, Mr. Gulick has more than once kindly consented to speak at meetings arranged by the Auxiliaries, and we hope that he will often yet be heard in behalf of this work. He is a zealous worker and an interesting speaker, and will surely do much good in any field which he may enter.

---

The Rev. Nathaniel Beach, D. D., the father of the well-beloved Elizabeth Rogers Beach, died at his home in Connecticut on Sunday, November 3. His memory will long be precious to the friends of the McAll Mission, to which he gave his most precious treasure, his beautiful and gifted daughter.

---

In the October and November numbers of *The Treasury*, a magazine published in New York by Mr. E. B. Treat, appears an illustrated article on the McAll Mission in two parts, written by the Rev. Franklin Noble, D. D., of Chicago, who is well acquainted with the work. By a special arrangement with the publishers the two numbers of the article have been made into a pamphlet of twenty-one pages with seventeen illustrations. This may be pro-



cured from the Bureau at the price of ten cents for single copies, three copies for twenty-five cents. We urge all our friends who are trying to spread the knowledge of our work to provide themselves with this pamphlet, which will be found excellent "campaign literature." In all that concerns the work abroad Dr. Noble is very accurate, and it is of less consequence that in respect of the formation of the American Association he is not quite clear.

---

Many of our Auxiliaries hardly need urging to do their utmost to raise money promptly; but those who are most zealous will be most ready to heed a call to added diligence. Even when the amounts pledged are all brought in at last, it is discouraging, and in a sense demoralizing, not to have them in time to prevent an apparent deficit at the close of our fiscal year. "He gives twice who gives quickly."

---

We would again remind the Auxiliaries that the Treasurer in Paris, Mr. Soltau, has carefully worked out a schedule of the actual expense of carrying on each hall of the Mission, including its *pro rata* share of general and administrative expenses. These tables are in the Bureau, and each Auxiliary which has given its name to a station will do well to send for the expense-table of its own station. Thus each will learn the precise share it takes in the support of its own namesake, and if the entire support of the station is not met by it—as we believe it is not in more than one or two cases, if in any—it will be able to consider intelligently the question whether its contributions could be enlarged.

---

Miss Annie Esray Johnson, of Bryn Mawr, Pa., who has for several years been an efficient worker in several of the Paris halls, and who has furnished a number of articles to THE RECORD, has at length experienced the need of rest, and has returned to this country. After her health is sufficiently restored, we hope that some of the Auxiliaries may have the pleasure of hearing her tell of her experiences in the mission. Miss Johnson has been especially happy in her work among young women.

---

The work of inducing Sunday-schools in this country to adopt Sunday-schools of the Mission, so far as to provide them with lesson-cards and pictures, goes forward with encouraging success. About fifty schools are now provided for, but there are still something like seventy schools to be taken. In this connection we would repeat the notice given in the October number, that Mrs. Houghton has offered to speak in behalf of this movement, whenever appointments may be made for her in the Sunday-schools in towns near New York.



Mrs. George Wood has kindly undertaken to conduct the correspondence in this matter, and pastors or managers desiring to avail themselves of Mrs. Houghton's offer are requested to address Mrs. Wood at The Florence, 105 East Eighteenth Street, New York.

---

Dr. Loba, now of Evanston, Ill., who was for two years connected with the Mission in Paris, last summer conducted a party through France and Switzerland. Crowded with responsibility as must have been his days in Paris, he nevertheless found time to speak in three of the Mission halls where he used to labor, and received a warm welcome from all his old friends.

---

An interesting item in the New York and Philadelphia papers says that Mrs. Bracq is teaching three French classes in her husband's department in Vassar College. Although the enlargement of that department is in great measure due to the growth of the college, it is evident that Prof. Bracq has done much to build it up. Mrs. Bracq is so admirable a teacher that it no doubt gives her great satisfaction thus to be associated with her husband's work.

---

We have in the Bureau a number of copies of Mrs. McAll's photograph, a very excellent and life-like portrait. They will be sold at fifty cents each, or less if the demand warrants the striking off of further copies.

---

We would again call particular attention to our literature, especially to our new publications, a complete list of which, including Dr. Chamberlain's Pittsfield address, will be found on page 2 of the cover. Send to the Bureau for an abundant supply for distribution.

---

Our readers and the Secretaries of Auxiliaries are reminded that their subscriptions to THE RECORD in nearly all cases close with this number. They are urged to renew them promptly that they may receive the February issue. The illustrated cover will, we trust, add so much to its attractions as to help much with our subscription list, and make things easier for those of our friends who are trying to get new subscribers. Those who have not seen the halls of the Mission or the faces of the workers, will find in these pictures a great help toward understanding and realizing the work. The cut on the cover of this number is the portrait of the Rev. C. E. Greig, chairman of the Board of Directors.

## SOME ERRONEOUS OPINIONS CONCERNING FRANCE AS A MISSIONARY FIELD.

By REV. A. F. BEARD, D. D.

One who has lived in France will wish to do his part to qualify and correct some views of the French people, which are as common as they are wrong, and which personal knowledge would, in most cases, dispel. One accepted mistake grows out of an epigram that "Paris is France," which itself is the offspring of mere impressions. Tourists who visit France chiefly see its capital, and that which strangers see in the space of a few days on the avenues and boulevards of the gay city they conclude is Paris. This may account perhaps, in part, for the common inability of many to realize that any important fraction of the French people can be other than what is visible to strangers in Paris, or that they can be really in earnest in the serious consideration of questions of personal religion, or that there are any considerable number of people in France who are deeply interested in the spread of the Gospel.

There is considerable incredulity among Christians in America as to the depth, reality and hopefulness of religious life and religious work in France. Some even seem to think that this land may have passed its allotted probation, so that it is not only quite right to feel no special interest in its religious condition, but also not inconsistent to possess a sort of judicial comfort in its imagined reprobation. To the traditional historical "fickleness" of the nation they quote the French people as being unserious, unspiritual and given to materialism; a people who are satisfied with a form of a religion which does not carry the heart, or who deny the faith altogether. "Why," say they, "should we appeal so urgently for France among the nations to whom we should send the Gospel of Christ?"

Permit me to remind these friends in the first place that the brilliant boulevards along which they have strolled do not tell the entire story of Paris. A stranger looks upon the glitter of the streets and the gayety of thousands on a Sunday, and it appears that all of Paris is out of doors desecrating the Lord's Day; but he does not reflect that far more people are in their quiet homes than he sees upon the streets. While the stranger in Paris "sees the sights" of the "city of the world" he is likely to think that what he sees and hears is all there is to consider. He sees godlessness in Paris, but he may not see that there is much besides godlessness. One with time might acquaint himself with Christianity in Paris. He could find Christian homes. He could find the people of God. He could find serious inquirers for a faith which their souls crave. The vital statistics of piety are not placarded as the theatre bills are. He may see the one and not the other; nor is the whole story of the Gospel in Paris told in the

fact that there are thousands of souls every night in the week giving serious attention to the tidings of the kingdom of heaven. For example, it signifies something that in Paris alone there are more than one hundred Sunday-schools diligently engaged upon the same lessons which the children in our more favored land have before them on the same Lord's Day. There is even in this gay city much to encourage those who are praying for the kingdom of God among men. But it is a great mistake to think that Paris is France. There is a large country and a larger history with people, homes, schools, churches and life that no one has a hint of in Paris.

It is not uncommon also to discount France as a missionary field because of the fickleness and changeableness of the people. This country, indeed, has had a stormy and changeable history, but the restlessness of that history was not "fickleness," nor was it born of evil. Through all the changes of its tragic history there has been a tenacious purpose never to acquiesce in the crushing out of human rights and never to submit to injustice and human wrongs. The people have been repeatedly crushed, but with returning strength resistance has returned, and every change which has marked the history of France has justified itself in resulting for some advantage towards something better, or at least towards something more hopeful; so that if we will compare one period of time with another when the nation was like a ship at sea struggling with contrary winds, we shall not fail to see how in each movement there has been a certain gain for the nation, for man and for the kingdom of God, and that the people of France were never so ready for the pure and true Gospel of Christ as they are to-day.

Again, France is sometimes called "infidel." It is true there is infidelity in France, but France is not all infidelity, nor is the infidelity unnatural or altogether unhopeful. Even among the people thus classed the questions of religion are having a large place, and much of the infidelity is akin to a spirit of inquiry on the part of those who have lost their way. In various ways the country is going through another remarkable period of its historic evolution and to characterize the people as "fickle and unserious" in these transitions is not just. In strength and depth of character, in enthusiasm of faith, in consecration of service, in endurance of trials for faith's sake, in steadfastness, in firm purpose, history has nowhere anything grander than are found in the annals of France. In the chapters of Christian faith the names of Christians in France shine as stars. We are contending against the records when we excuse lack of interest in the redemption of France to Christ, because we think France is not good soil for the Gospel. Those who do this would be surprised could they see what the little remnant of French Protestants are now doing for themselves in their glori-

ous and multiplied labors through their various Christian agencies. Protestantism was beheaded in France, but its resurrection has begun, and there are few more hopeful fields for the good seed of the kingdom, and we who pray for the conversion of the world may well consider the world-wide bearings of influence in the great problem of winning the world to Christ. We cannot wisely overlook the commanding providences of God towards this land in our estimates of missionary wisdom and missionary work.

---

#### GLEANINGS HERE AND THERE.

In the village of Pila-Canale, Corsica, as the result of the evangelist's labors, several—among them some gendarmes—broke with the Catholic Church. The curé was furious and went to the captain of the gendarmerie to make M. Piguet leave the place. He had to admit that the evangelist had gained much ground among the gendarmes, for the chief and his eight men attended the meetings nightly and maintained order against the young men set up by the curé to disturb the service.

Furious at being defeated in that attempt, he insulted M. Piguet from his window as he passed, and only ceased when he saw a gendarme coming. That evening he came to the meeting with a band of fifty children to interrupt the service. The worshipers had finished singing when he arrived with his attendants, and they waited patiently till they had ceased to shout "*Vive le Pape*," and when the enemy withdrew they had an excellent meeting. The next day the curé went to Ajaccio to lay a formal complaint before the commander of the gendarmerie, accusing his men of having sung obscene songs and of making a disturbance. The inquiry made into the matter turned, of course, to his confusion.

"I lately learned," says Pastor Luigi, of Bezieres, "an interesting fact that might easily have passed without notice. A little girl had attended our Sunday school for some time. She gained a Bible as a reward, which she read regularly and loved greatly. She was taken away not long since, and now the parents treasure the Bible left behind, and in their turn read it. Some of their neighbors tried to dissuade them from so doing, saying it was a bad and dangerous book, but they replied: 'No; we know the book and it is excellent. Our little one found in it her greatest happiness, and we keep it carefully in memory of her.'"

Temperance work has been begun in Roanne, and has given reason for some encouragement, but much prayer is needed for these provincial towns, where the pastor or evangelist is often quite alone at his work.



## OUR HUGUENOT FOREFATHERS.

[From the *New York Observer*.]

Belovèd France, where they no more were free,  
They left by fiat of a fell decree.  
They left their land of flowers and vintage rare,  
Rough seas and unknown foreign shores to dare.  
Atlantic's coast, and Hudson's banks they made  
Their homes—where lissome palms and pine trees swayed,  
'Neath Carolina's skies, that peace they found  
Of Conscience, by no human mandate bound.  
They met in Nature's grand cathedral vast,  
And worshipped, free from persecutions past.  
Like jewelled lamps, the stars their glory flung  
Down forest aisles, where solemn voices sung.  
They blanched not at the Red Man's bloody trail,  
Nor terrors of wild beasts could make them quail ;  
For liberty, the gift of God most sweet,  
Hope's beacon shone, to guide their weary feet.  
These people all for dear-bought freedom gave ;  
Foremost were they, their hard-won homes to save.  
They joined with courage known the wide world o'er,  
To drive oppression from the New World's shore,  
Their teaching was a helping, moulding hand,  
Which formed the flower and valor of this land—  
A nation great, the world hath not its peer.  
Shall we not hold them ever proudly dear ?  
Let noble precepts of such noble sires,  
Immortal burn—sacred as vestal fires.

ELIZABETH WILLISSON STEPHEN.

---

M. Soltau, the Treasurer of the Mission, wrote in September : “ We have had a good summer, and feel cheered in that respect. \* \* \* The Boat has done splendidly this year, and is doing so still. The work on the Oise has proved as fruitful as elsewhere.” From the Paris RECORD we hear the same thing : “ The meetings have been well maintained, and there has been many a token of the presence of God's Spirit among us.” In part this is attributed to the presence of visiting helpers, “ who have brought freshness to the work, and who have, we know, been greatly encouraged by what they have seen in Paris.”

## A SUNDAY-SCHOOL IN BOULOGNE-SUR-MER.

If, after crossing the English Channel, on one of the boats that ply constantly between France and England, you disembark on the pier at Boulogne, it would be very difficult for you to discover the inhabitants of the city. You can easily recognize the English when hardly on shore, although they have never put their foot in Boulogne before. They feel at home; they are not embarrassed as to the direction to take; they do not know French, but that is not necessary. They make purchases, without even taking the trouble to change their English money for the money of the country. Others, who arrived several days before, seem to have fallen directly from the moon and do not know at all where to go. These are the Parisians. They have a very wearied air, and they think this place is not equal to Paris. In order to see the inhabitants of Boulogne, who form the real population and for whom especially the Mission is established, we must leave the fine quarter of the city.

Passing through the Rue Thiers, the principal street of the city, we see a tablet with the announcement of the popular meetings with the days and hours of the services. At the entrance to a court is a great sign, bearing the word "Conférences." As we go along, the women murmur and the street arabs cry, "There is the gentleman of the Conférence," or "the young lady of the Conférence." In some districts where the surroundings are more or less clerical, injurious remarks are added, but not so often now as formerly.

Leaving the hall, we climb up streets in terraces or steep slopes; this is St. Pierre, the quarter inhabited by fishermen. In these streets, during the warm season, all the windows and the doors of the houses are open, and if you want to look in, nothing that is going on within is hidden from you.

Everybody knows us here, and the priest is immediately informed when we are going to visit a family; such visits never fail to get them into trouble, for the priests claim that we bribe the people to change their religion. This is believed by many of the poor people, who come to us to say that they will become Protestants if we will give them the ten francs which they owe to their landlord. It is no use to preach the Gospel to such as these. But a good influence is exerted on this part of the city by the children who form three-fourths of the Sunday-school of the Rue Thiers. These sailors' children are curiously brought up; one might say by cuffs and cakes. We often see one of the sailor's wives, so enormous as to somewhat resemble their husbands' heavy vessels, give to her child a blow which makes him howl terrifically, and then to quiet him give him a sou. The result on their character is not happy. It is difficult for them to

distinguish good from evil, and the example of their parents does not help solve this problem. Once a year, the evening before the departure of the boats for the great fishing season, these sailors and their wives most contritely make a pilgrimage to the Catholic church, which is admirably situated, with a fine outlook over the sea. The next day, after the boats are at sea, the women return to the church, after which they meet at the house of the wife of the ship-owner to "eat the cake," with which is taken a great quantity of "bistouilles" (a mixture of coffee and alcohol).

If these visits to the church were made intelligently, how touching it would be to see these men, who are going far out to sea on frail vessels, commit themselves humbly for life or death, to the hands of the all powerful God. And might it not draw tears from our eyes, after their departure, to see their wives uniting in asking Him, whom the winds and the waves obey, to keep these men whom they love, and many of whom will never return. But no, the Lord's Prayers and the Ave Marias, which these people, prostrate in the church, recite in a monotonous and rapid tone, are only customary forms. They do not understand the Latin words, and they can put no heart in it. I believe, indeed, that a number of the women whom we see going to church, and, above all, the younger ones, are sincere in their prayers for their husbands' safety; but this does not last long. They gradually become accustomed to their lot and rather prefer to have the men at sea; not because they fear their husbands, for they are women who would keep them in their places, but because it is embarrassing to have a husband at home; and then they must have time to mend what has been worn out during the voyage, and to make what the men will take away at their next departure. It is then into surroundings such as these that the Gospel must penetrate, carried by the children. Our Sunday-school has numbered 120 children, and we have an average of 40 to 50 present, and I was very glad this summer to see them come regularly, notwithstanding the hot weather and the distractions of the seashore. Excepting for one little faithful group, they are constantly changing; more than 300 children have passed through our school. These fishermen's children have very torpid minds; we must speak to them slowly, repeat the same things in several ways, and, above all, be short. At the reading and explanation of the Word of God, if the story has been a little long, they do not listen to the application, and thus lose the best part. On a recent Lord's Day, by the aid of the large pictures, which came to us from America, we reviewed the lessons of the last few months, and many children could recall the texts which they had learned in connection with each lesson merely by seeing the scene represented. This shows a progress for which I bless God from the depths of my heart, and certainly he who sees all things will bless the dear chil-

dren of the Sunday-schools who had the kind thought to send us these beautiful rolls. Unhappily, we no longer receive them, but we have the little pictures and we try to find, in the old rolls, something referring to the lesson of the day. This is to us a valuable help, especially for the little ones who can better understand by seeing. If I had simply recalled to them the different events in the life of our Lord Jesus, I should have gained nothing, but the little cards keep their memory fresh. On seeing the one which represents the resurrection, a little girl at once recited, "Now is Christ risen from the dead and has become the first fruits of them that slept." We give one ticket for recitation and one for attendance; with ten tickets they can get a New Testament. As far as possible I do not give two New Testaments to the same child, and they know it and, therefore, are more careful of them. Once a little girl came to ask for one, bringing her tickets carefully wrapped in a scrap of paper. "But where is your New Testament?" "I gave it to my father that he might take it to sea." You may imagine that I did not refuse to give her another. I learned afterwards that the father had begun to read at home and that he wished to take it away that he might continue his reading. Another child wanted one for her aunt, and willingly deprived herself of two prizes that she might get it for her, for we also give *Sunbeams* and *Home Friends* for five tickets. They can have a little hymn-book for two tickets. If we ask them which is worth more, the hymn-book gained by two tickets or the New Testament gained by ten, they know now that it is the New Testament, and that when we give it to them for fewer tickets it is only that they may have it sooner. Some children come from another quarter of the city. They can be easily distinguished. Among them there is a dear little girl who, I believe, has given her heart to God; she is nine years old; she is a sweet child who gives much affectionate care to a younger sister; she brings her to the Sunday-school and teaches her the verse. Lately the older child was able to recite twelve verses and the little one six or seven. One day, as I was visiting the father (he was very ill and it was only a few days before his death), we were speaking of heaven and rejoicing that there would be no suffering there. The little girl was present listening. I put my arm around her and asked her, "Tell me, if the Lord Jesus should come back now what would you think about it?" She replied simply, without hesitation, "Oh, I should be very glad." May God make of her one of his faithful servants. She likes very much to hand the hymn-books at the evening meetings. She keeps a chair near her for me, for I do not like to sit all the evening behind the harmonium, and I prefer to be near the door to receive the silent greeting of the regular attendants and to give a seat to strangers. Regularly, when the meeting is half over, the child falls asleep, not to awake until the end,



but I am full of indulgence for her, as I remember myself at the same age, sitting near the door of the little hall of Montsouris. I think I used to wake up at each hymn, but I should not dare to affirm it.

JULIENNE MAIGNE.

### THE SCHOOL AT "SALLE RAPP."

Every fortnight I have the teachers, monitors and monitresses meet at my house to prepare the Sunday-school lessons, and every Sunday, before school, we meet to pray together. In this way the work is well prepared. As to the attendants at our Sunday-school, we have only thirty-four Protestant children, and forty-six Catholic. Our work is thus a truly missionary one. The majority of our teachers come from the school, for they were pupils there before becoming teachers.

Three years ago last February, the first Sunday that I had the school of "Salle Rapp," I had only four pupils, and these were my own children. The old superintendent having left the quarter, the children came no more, and I could get back only five of the old scholars. You see then, dear friends, that these eighty children have been gathered one by one, and this is what makes us love our school so, it has been our own creation.

Besides the Christmas celebration, we have taken our school children to the country every year, for a whole day; the approach of this holiday, and the day of *fête* itself are, for our dear little people, great events, which they rejoice over.

Lucien M. is a child six years old; he listens with much attention to all the lessons. One day I was speaking of the parable of the sower, and I asked the smallest children what fruits they could bear. Lucien said, "The fruit that I can bear is to be well-behaved (*gentil*), nice with papa and mamma, good to my little brother who is always ill, to my teacher and to you, Mr. Keck. I should be kind and nice and behave well to every one." This childlike reply was a true one. To be kind, good, well-behaved (*gentil*) does it not sum up what a child of our Sunday-school ought to learn? We give out pages with anecdotes, every Sunday, to our children, and the parents read them and thus come to us.

Of all the activity that we employ in this district where God has placed us to glorify him, the Thursday and Sunday-schools form our blossom. It is the school that gives us the most satisfaction in all respects.

C. L. KECK, JR.

ARTHUR DE ROUGEMONT.

During the winter of 1876-77, the Philosophical Society of Edinburg University received a letter signed *Arthur de Rougemont*, requesting permission to read before them a paper on "Faith." The writer explained that he was a student of Prof. Godet's, of Neuchâtel, but had studied philosophy in Germany, and English at Oxford. Permission was accordingly granted, and on the appointed night, before a large audience, the paper was read and discussed. I have no very distinct recollection of its contents, probably because it fell to me, as President of the Society, to sum up the debate and return thanks to the essayist, and the Secretary, Robert Barbour, had just reminded me that it would be courteous to put part of my closing speech in French. At that time

"Frensch of Parys was to me unknowe,"

and I see myself even now laboriously concocting a few complimentary sentences, and passing them surreptitiously to Barbour for correction before I ventured to inflict them upon our guest's ear. He, however, with the chivalrous courtesy which ever seemed an integral part of his being, and not without a touch of that *malice* which made his conversation often so exhilarating, excused himself for having inflicted his bad English on so learned a gathering, and begged leave to express his thanks in his native tongue. Let us hope that the President and Secretary enjoyed the next five minutes; certainly some of members did not.

But the little incident brought me into somewhat closer contact with de Rougemont than any other of the men. He breakfasted at my rooms, and we discussed, after the manner of students, all things in heaven and earth. All except French Evangelization, to which neither of us had given a thought as yet. Six years later we met again, but in Paris; he with three years experience behind him of Mission work in Lyons, Bordeaux, and St. Etienne; I with four, almost all gained in the capital. He was to replace me more especially in the charge of the children's work, while I visited the States in the interests of the Mission. And so began a twelve years' exchange of thought and mingling of effort, which taught me to admire the loftiness of his aims, the depth of his devotion, and the surprising fertility of his imagination. If de Rougemont brought to maturity but a small proportion of the schemes he initiated, it must be remembered that he devised and elaborated in a year more plans of work than most men put into a whole lifetime. Nor did I ever hear him rail at the slowness and unappreciativeness of his fellow-workers.

He was born at St. Aubin, near Neuchâtel, on the 30th March, 1853. His

father, who was twice married, had a large family, most of whom still survive. As our readers are well aware, a younger brother, Alfred, has been for many years one of the regular staff of the Mission. Arthur was a student at Neuchâtel when the Franco-Prussian War broke out. In February, 1871, Bourbaki's army was thrust back upon Switzerland, and the terrible destitution occasioned an outbreak of virulent disease among the refugees. An appeal was made for volunteers to conduct the stricken wretches to the hospital, and Arthur de Rougemont and his friend, Aimé Humbert, offered themselves. Humbert died of the fever he had caught while nursing the men; de Rougemont struggled on, but he had to interrupt his studies and spend four consecutive winters at Mentone, nor does it seem unlikely that the germ of the malady that took him from us was planted in him during that terrible year.

In 1880 he began to work in the McAll Mission, first at Lyons, then at Bordeaux, where he often returned in later years during the time his brother was at the head of that work, and finally at St. Etienne during the absence of Dr. Burroughs at Marseilles. From St. Etienne he was called to Paris to help in the children's work, as I have already said, and left it to found the work in Algiers on 15th October, 1883. The difficulties here were immense, increased perhaps by the nationality of our friend, but he held on gallantly, and ultimately lived down, one might say *loved* down, all opposition, and was able to hand over the work in good condition to M. Biau in the beginning of 1885. He returned to Paris where a special arrangement with the Sunday-school Union of London enabled him to work steadily with us for a year, helping in the organization of the schools, the foundation of young people's meetings, and other good works. It was at this time also, I think, that he organized a series of meetings for students in our hall of the Rue Monge, some of which were largely attended, but which did not, as a whole, arouse as much interest as he had hoped. This period of happy labor and sympathetic companionship was brought to a close by one of these appeals which his heart could never resist. The pastor of a parish in the neighborhood of St. Aubin was ordered six months' rest, in circumstances peculiarly delicate and difficult. If his place were taken by a complete stranger, much discomfort, perhaps even serious mischief would be caused. Could M. de Rougemont not come to his help? He consented, but his place among us in Paris was inevitably filled up, and he was never again but an occasional helper.

In 1887 he took charge of the work at Nice, and his name is still remembered with affection, almost with veneration by some of the *habitués* of the hall, and in 1888 we find him again in Paris working among the soldiers, and co-operating with M. Réveillaud in the foundation of the *Fraternité*. In these two forms

of activity he spent the remainder of the few years allotted him ; the *Salles Militaires* and *la Presse Protestante* absorbed his energies ever more and more. He hired and fitted up for soldiers a handsome hall in the Rue Chevert, where indeed he lived himself, and in far too haphazard a fashion, till his brother brought his family to Paris and insisted on him sharing the comforts of a home. After editing with some skill the weekly *Fraternité*, in which among other things he published a series of articles on the history of the Mission, since republished under the title of *Mission Album*, he threw himself, heart and soul, into the campaign commenced some three years ago in favor of a daily newspaper edited in the Protestant interest. In France, Switzerland, America, England, he pleaded on its behalf, and when the death of his father put a certain sum of money at his disposal, he did not hesitate to consecrate it all to the cause, and on the 10th April, 1894, the first number of the daily *Signal* appeared.

But he had worn himself out in the service of his adopted land. His voice failed utterly, and a first operation endured with heroism in the last weeks of 1894 only revealed how deep-seated was the evil. He was sent to Mentone in January but could not allow himself the quiet which was absolutely indispensable, and in the end of April he had to leave for Berne, when on the 20th May he underwent the operation of tracheotomy. On the 1st of June he reached St. Aubin, where he spent the last few days of his busy Christ-like life, suffering at times veritable agony, but always peaceful, always happy, always ready to take an interest in what was going on around him, his heart full of thankfulness to God because the *Signal*, for which he had given his life, was fairly launched, and to all appearance sure of success. And so, surrounded by his brothers and sisters, on the 9th August, 1895, the pure soul of Arthur de Rougemont passed away to his Saviour.

C. E. GREIG.

---

Such devotion to a good cause has seldom been known as that of the Rev. Horace Noel, who has, *for the twenty-fourth time*, spent his summer in Paris, supplying the place of the workers absent on vacation. Mr. Noel commenced this kind service the first year of the Mission's existence. "It is a cause for thankfulness to our God," says the Paris RECORD, "that Mr. Noel has been able to visit the Mission year after year, and it would seem very strange if the month of July were to come round and not bring him over. We trust he will yet be able to pay us many more such visits."



## THE ISLE OF OLÉRON.

In our last number we told how M. Durrleman, our agent in Rochefort and La Rochelle, held some meetings on the storied Isle of Oléron, which was the departing point of hundreds of Huguenot refugees in the dreadful days of "the Evasions." A further report is interesting. A request having come, as will be remembered, for a meeting to be held, M. Durrleman asked if a place of meeting could be found. The reply was that there was an old chapel, unused since the departure of the garrison. "The *garde maritime* had seen Admiral Puesh, the Prefect Maritime (who is a Protestant and a warm friend of M. Durrleman) coming in to see us, and he said he would take the responsibility of telegraphing by the special wire of the prefecture to ask permission for the use of the chapel. The following morning, Sunday, we received the answer. We prepared the chapel and issued invitations. At five o'clock the chapel-keeper came to say that Mme. X., wife of an admiral, desired to see me. I went at once, and found she resided in the house belonging to the officers of the garrison, and which was next to the old chapel! She was perfectly furious, asking me how I dared request leave to hold a Protestant meeting in a Catholic chapel; that if the meeting took place her husband would resign his position and she would make all the trouble she could, etc., etc. 'I made the best defence I could,' says M. Durrleman, 'saying that we had no intention of attacking the Catholic Church, but that I was a servant of the Lord Jesus, and that I desired only to preach the Gospel. That seemed to calm her somewhat, and she ended by saying, 'That is all very well, but I will not give you the key unless I am ordered to do so by the Prefect.'

"So we had to seek another place and found a dancing-hall, where we had an excellent meeting. Everyone was there, including the visitors. The following day I wrote to the Prefect telling him what had passed. He replied that he regretted it much, and that he had given orders to the chapel-keeper to place the building at our disposition for the following Sunday; that the man had also received instructions to take away the statue of the Virgin, the altar, vases, etc. During the week the zealous lady was fetched away by her husband, so we had the field all to ourselves.

"When Sunday evening came we rang the chapel bell, the building was filled, and round the open doors the people stood thickly. I gave away many New Testaments, and had interesting conversations with several."

## THE NEED OF TEMPERANCE WORK IN FRANCE.

“One thing is, unfortunately, only too true,” says a recent writer, “our people are becoming drunkards. While some thirty or forty years ago we were considered one of the soberest of nations, we are running hard those who are reputed as being the most drunken.” He then goes on to give certain statistics to prove his point, only too easily proved, alas! In the recent International Congress, held at Bâle, to discuss the temperance question in all its bearings, it was stated that now

## FRANCE IS AT THE HEAD

of all Europe in the amount of alcohol consumed. That is to say, the consumption per head of the population is higher in France than anywhere else. Two years since France was third, and now she is first, so rapidly is she making progress downward.

The number of drinking places has increased in the last ten years by some sixty thousand, giving, it is estimated, one cabaret to every twenty electors. Paris has a cabaret for every seventy-seven of her population. The increase of these places where wine and spirits are sold is visible to those who have lived in Paris the past few years; and, not only does the number increase, but also the size of these dangerous saloons. The example of our large cities is being followed, and in the working quarters we find these large bars occupying the street corners, and growing larger and more attractive.

The stuff sold and consumed in them is simply rank poison. Absinthe is the favorite beverage, and men, women, and even children, are being enslaved by this insidious enemy. A Christian workingman was lately telling us that in working as a house painter in various parts of the city, he has opportunities of seeing how the love of ardent spirits is

## GROWING AMONG THE WOMEN

who in the mornings drop in to the cabaret to take their “*petit verre*.” And not long since he saw three boys, the elder about twelve and the younger hardly more than seven, seated outside a drinking-shop, each with a cigarette in his mouth and a glass of absinthe before him! They were seen by all on the street, including the police, yet no notice was taken, nor was the publican in any danger of being had up for so flagrant a violation of the law. It is indeed the truth that “*le peuple s’alcoolise*,” and we know in our own country what that means, and what the harvest will surely be.

The matter is now being seriously taken up in the press. Statesmen and

journalists, doctors and philanthropists are becoming alarmed at the condition of things. One writer estimates that France loses the equivalent of forty millions of pounds a year by the increase of drunkenness. Another says that in one month the nation suffers more from this plague than it has suffered during many visitations of the cholera. Hospitals and asylums are being filled. One-third of the insane in some parts are said to be alcoholics. The race is being undermined and the population decreasing on account of it. All this and very much more is now being insisted upon by pen and by voice. And it is well that such a cry of alarm should be raised.

#### THE MINISTER OF PUBLIC INSTRUCTION

has taken up the matter seriously, and has recently appointed a special commission to inquire what is the best way to bring the dangers of alcohol before the children in the public and in the superior schools of France. A series of recommendations have been made, amongst others that suitable hand-books be prepared to be used in the different classes to instruct the young in the nature and effects of alcohol, that regular instruction be given on the matter, and that special lectures be given by eminent medical men each year in order to enforce the lessons learnt in class. This is a step in the right direction, and will, we trust, be persevered in.

A league has lately been formed, which it is hoped will be widely extended, and in which the young will be banded together on the temperance principle. Those who join pledge themselves to abstain entirely from all alcoholic drinks, and to take only light wines, beer and cider at meals, and never under any pretext to enter a cabaret (public house). While we heartily sympathize with this movement, we believe in working, even in France, on the lines of

#### TOTAL ABSTINENCE

and the Société de la Croix Bleue is established on this basis. Begun in Switzerland, it is now thoroughly established in France, and the French Society is independent of the Swiss, having its own organization. The remarkable work accomplished in Switzerland by Pastor Rochat and his zealous colleagues is doubtless well known to our readers. Our work here is as yet in its childhood, but the child is healthy, and though not very big for its age, yet shows signs of soon becoming larger and stronger. It is in Rouen, Marseilles, Lyons and Paris that the work has chiefly been carried on, though now it is spreading all over the country. God has given many tokens of blessing, and many have been saved from the horrible pit and from the miry clay, and have

found not merely deliverance from their fearful enemy, but far more, have become true disciples of the Lord Jesus.

We have a great work to do in

#### EDUCATING THE PEOPLE

and in striving to train up the children to live without the taste for wine and strong drink. The work is and must of necessity be slow, but we believe that God will help us to labor in the right way, that some at least may be kept from the temptations that surround the poorer classes especially on every hand.

We invite all our readers who take any part in Gospel Temperance work in their own country to remember specially in prayer the little companies of Christians here in France who are banded together to strive to deliver their fellows from the curse of drunkenness, and to pray that the conscience of the nation be awakened, that so there may be a stop put to this fearful flood which is threatening to bring ruin on "La Belle France."

---

#### LE BON MESSENGER.

The beautiful boat has given its name to another enterprise of the Mission—a monthly newspaper or bulletin. Perceiving the importance of keeping not only the friends of the Mission, but the workers themselves, thoroughly informed as to the field, the opportunities and the achievements of the Mission, the Board of Directors last spring began to issue monthly a small eight-page newspaper entitled *Le Bon Messenger*, containing reports from workers, editorials and other articles by members of the Board, and expositions of the International Sunday-school lessons. In fact, it was quite as much the need of providing the Sunday-school teachers with a help to the study of their lessons as any other motive that led to the publishing of this paper. "Lesson helps" are not scattered broadcast in France as in this country; books about the Bible, commentaries, expository works and the like, are simply unattainable by them. A large number of our teachers have had little or no training in Bible Study, hence the peculiar need of a series of expositions of the lessons issued at a price which all can afford. *Le Bon Messenger* costs French subscribers only one franc a year, a phenomenally low price even when the cheap paper is taken into account. The value of the paper to American friends of the Mission is of course not in the expositions but in the news; but this portion of the paper is so well worth the thirty-five cents, which is the price of subscription (post paid) to foreigners, that we strongly advise every Auxiliary to subscribe for it, sending their order and money to the Bureau at Philadelphia.



UNION OF PRAYER FOR THE MISSION.

[From the *Paris Record*.]

Having the privilege of visiting the Mission in Paris, and sometimes in the provinces, we have met many workers longing to possess more power for service, and to see more fruit of their labors. Others again scarce knew their need, but one longed for them to be filled with God's Spirit, so that they might become bright witnesses for Christ. Others were feeling lonely and isolated in far-away stations, seldom meeting fellow-workers.

We remember the Prayer Union started years ago by our good friend, M. Sagnol, and in which we had often found help and comfort in days gone by. Why not have a Prayer Union now? There are old workers and faithful and generous friends of the Mission scattered all over the world, who long to help their comrades in the field; no doubt they often plead for France, but may not the Prayer Union leaflet help to bring to their minds the various places and the special needs?

There are converts and young people in the mission halls just beginning to know something of the power of prayer and of the service of Christ; the Prayer Union may help them in more earnest, constant, believing prayer.

And then we trust that praying one for another may bind us more closely together in Christian fellowship and sympathy, while it enlarges the horizon of our interests and desires.

So, remembering our Saviour's words, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. xviii. 19), let us meet at his feet, and let us count on the glorious fulfilment of all that He has promised.

"AN OLD WORKER."

Prayer Union leaflets may be obtained from Miss Remington, at the bureau of the Board, 1710 Chestnut Street, Philadelphia, Pa.

The price of four cents put on the leaflets is to cover printing and postage expenses. Anything more than this coming in will go to the Mission funds.

PRAYER UNION LEAFLET.

The leaflet mentioned above and issued in French and English, with a map of the stations and a picture of the boat, is as follows:

"Knowing the power which is found in union in prayer, we desire to make use of the privilege which God accords us to besiege Him with our petitions. We divide the subject of prayer between four weeks, beginning the first Sunday

in the month. Each one will choose the day and hour of the week which is most convenient for his prayers. We have designated certain halls in Paris according to the days of their regular meetings, in the provinces according to their locality."

Then follow lists of the stations in which meetings for prayer will be held during the four weeks of each month, the first week in Paris, the second in the environs of Paris, the third and fourth in the provinces. The subjects are then given as follows:

#### LET US PRAY

For the Director and all members of the Committee of the Mission that God will guide them.—James i : 5 ; 2 Cor. i : 11 ; Col. iv : 2, 3.

For the needed funds.—Hag. ii : 8.

For the pastors and evangelists, that God will give them His Holy Spirit.—Acts iv : 29-31.

For the hearers, that God will make them feel their sinful condition and need of a Saviour.

For those who visit the poor and sick.

For the dispensary work.

For the Sunday and Thursday Schools.—2 Cor. ix : 8.

#### LET US THANK GOD

For the liberty which we enjoy.

For the open doors.—1 Cor. xvi : 9 ; Rev. iii : 8.

For blessings already granted us.—Phil. iv : 6.

#### LET US PRAY

For the provincial pastors and evangelists.

For those who follow the Lord in spite of obstacles.

For those who are blinded by superstition.

For those who are misled by incredulity.

#### LET US PRAY

For the evangelistic meetings.

For the salvation of souls. For the Fraternal Societies. For the Mother's Meetings.

For the meetings for Scripture reading.

For the Young Men's Christian Associations.

For the Young Women's Christian Associations.

For the Christian Endeavor Societies.—Matt. xviii : 19 ; John xv : 7, 16, 24.

## LETTER FROM PASTOR ELIE VERNIER, ADDRESSED TO "LA CHAMBRE HAUTE."

PARIS, 23rd July, 1895.

By an arrangement made with the Société Évangélique of Geneva and the McAll Mission, I am giving the last six months of this year to the latter. I am glad to make this known to my friends, in order that they may ask God to help me greatly by His Spirit in my work in the meetings in Paris and in the provinces.

I began this six months' work by an excellent visit to our friends at St. Etienne. I found them full of joy because of the fact that twenty young men and women had recently joined the Free Church. Several of these had been brought to decision during a series of special meetings held by Messrs. Lortsch, Delattre and others, in the church and in the McAll halls. Thus sowers and reapers rejoice together. Let us pray for these young disciples, that they may grow in the knowledge and love of our Saviour.

While the Free Church prospers under its Pastor, M. Coste, the work in the McAll halls continues to bear fruit under the direction of Dr. Hastings Burroughs. He has been adopting a way of evangelizing that has, up to now, succeeded well. During the fine weather three or four brethren spend the Sunday afternoons and three or four week evenings in the towns and villages near. They select a central spot and begin to sing hymns from sheets, which they distribute to all around. Some verses from the New Testament are read, and three or four short addresses given, with hymns interspersed. Then the colporteur who accompanies them offers his books for sale, and generally eight or ten New Testaments are bought. A distribution of tracts for the adults, and of illustrated papers for the children ends the little meeting, and thus a real impression is produced. A move is made to another point, and in the course of an hour and a half two or three meetings are thus held.

I feel thankful to God to have been able to accompany our friends on six of these expeditions. On each occasion we returned full of joy, to have been enabled on the street to speak to such attentive and sympathetic audiences.

Dear Christian friends, if the crowds do not come to our churches and halls, let us go to them. We shall be perhaps astonished to find them so ready to listen. Faith makes all things possible, and love renders them easy! Let us go forward in the strength of God, which He never refuses to give us.

Pray for your very loving servant in Christ,

*Elie Vernier.*

## A DEVOTED BIBLE-WOMAN

One of the oldest workers in the Mission has passed away, Madame Jouy, the devoted Bible-woman of Boulevard Barbés (Salle Boston). She was a volunteer worker in that hall (formerly Boulevard Ornano) from its very opening. The writer of these lines well remembers how on her first visit to that hall in November, 1872, her attention was riveted by the bright eyes and rosy cheeks of a woman in middle life, evidently of lowly position, but just as evidently of intelligent piety and experience in religious work. All her leisure she gave with joy to the Mission and was invaluable. Finally there came to her a call to make an important decision. Entirely dependent upon her needle for support, it was from a wordly point of view a brilliant opportunity to place herself above anxiety when she received the offer of a position as matron in a large institution for children. But she did not look at it in just this light, for the institution was in one of the provinces, and to accept it would be to give up her beloved work in the McAll Mission. She came to consult her American friend on the subject, and it transpired that she would be willing, nay, delighted, to give up this prospect of a permanent home and good salary if only an assured income of two hundred dollars a year could be provided for her, leaving her at liberty to devote all her time to the Mission. The subject needed only to be laid before a few American women of large hearts and open purses and the money was provided, four of them pledging fifty dollars a year each. That was twenty-one years ago. When these four good women died—all of them being in the decline of life—others took their places, until the Boston Auxiliary was ready to assume the salary of a Bible-woman. Three years ago, the writer, being in Paris, saw dear Mme. Jouy again, after an absence of long years. She was hardly changed, but for the whitened hair. The joy of her Lord's work had been her strength, and though past seventy, her face and carriage were still youthful. "*I have been perfectly happy for nearly twenty years, since you arranged this position for me,*" she said, her eyes sparkling with holy joy. Dear Madame Jouy! The Mission has many devoted workers, and more than one, who, like her, has given up secure prosperity for self-denying toil in this field, but it will be very, very long before her place will be filled. She will be missed, but the memory of her efficient and ever joyful service will remain upon Salle Boston like a benison.



## THE GOSPEL ON BOARD

[From the Paris Quarterly.]

I have many times visited the *Bon Messenger*, on the River Oise, at Compiègne, at Vicor-sur-Aisne, at Boran and at Beaumont. A little more than a year ago I sojourned in the old City of Soissons for a few days and held a number of meetings on board the Missionary boat. I am thus well fitted to strike the true note of the work. An experience of nearly thirty years of the work of evangelization in France had proved to me that it is necessary to seek in their homes the population that cannot come to us, prevented as they are by their distance from any center of true religious teaching. Already the work of the McAll Mission has demonstrated, at Paris, at Lyons, at Bordeaux, at Marseilles and elsewhere, that the people are more accessible than is generally believed. The question is how to reach the twenty millions of inhabitants in the country, disseminated throughout thirty-four thousand Communes.

Our French people, so often misjudged, have proved by the enthusiastic reception of the Missionary boat how acceptable Gospel teaching is to them. Our country people may be ignorant; they are certainly without religious knowledge. It was thought that they were becoming more and more hostile to religion. This error was demonstrated as false to those that visited the villages on the Oise, the Seine, the Aisne and the Marne in the *Bon Messenger*. Certainly these departments have the name of being the most irreligious of France; their nearness to Paris explaining their indifference, and precisely this country of "The Isle of France" and of Champagne is that where the trial of an "Ambulant Mission," by means of a boat, proves that the people of the country, as well as those of the city, love to hear the Gospel.

"What a charming sight for a Christian to see these crowds pressing every evening into this *floating church*!" one said to me, a short time ago. It was the day of the "Fête National" at Beaumont; on board the boat there were two hundred persons, in spite of the fireworks and the balls; these people came to hear of the religion that is in spirit and in truth. The weeks before, at Boran and Saint-Leu, the boat had been too small to allow all the anxious crowd to enter. They had come to hear of the Saviour Jesus Christ, of His redeeming love and death, of the new life in Him. The heat was sometimes excessive on the boat; they came in spite of the high temperature, sometimes from a distance of six kilometres, walking to and from the meetings, returning home in the dark night. Is not this the best proof that the Gospel draws them? What else could? The meetings are so simple, no brilliance of ceremonial or music, no pompous eloquence of the orators,

nowhere is there anything to flatter the ear. Sin, repentance, the need of pardon, the love in Jesus Christ for us sinners, are the ordinary themes. And they come back every evening; they send their children Sundays and Thursdays, returning home full of joy at the thought that God loves them, that they must believe on Him and on His Son, who died for them. As for me, it is with joy that I answer a call to speak on the boat. There are few occasions to address such eager souls. How it refreshes the heart and spirit, while the necessary reading of the vanities of human politics dries and freezes the mind.

It is not one boat alone that should be launched—it is a fleet that we need to send north in summer, south in winter, on all the rivers and canals of France, preaching the Gospel to all the inhabitants of our great country! May the day come when this may be realized, that there may be not a single village where the words of the Saviour, “Come unto me,” have not resounded.

HENRY FOURNEAU.

---

The mothers' meetings are closed during summer, as the ladies who conduct them are taking a few weeks of rest and it is not possible to supply their places. How greatly these meetings are appreciated, and how highly appreciated are the loving ministrations of the lady-workers, is shown by the earnest request of the *habitués* of one of the meetings that it should not be broken up, as was generally done. “We cannot go to the seaside,” said an old grandmother, “and in our little rooms it is so hot in summer, and we find the days so long without anything to break the monotony.” “Yes,” said another, “I would not for anything miss my meeting, it is the most delicious thing in the whole week.” The Bible-woman in New York Hall speaks of the mothers' meeting as their “afternoon of forgetfulness and rest.” It is literally their Sabbath, and the only one they have. After the Bible-reading they express their opinions on the passage, or relate some little incident of their experience, or at least they assent gravely to all that is said. All cannot read. Some are too aged to see, others do not read well enough; two or three have been known to learn to read by following the hymns. One of the meetings was kept open during last summer, and notwithstanding many absences owing to the work in the markets, preparing of vegetables, fruits, etc., there were between sixty and eighty present each week. At the end of July, when they were asked if they wished the meeting to be closed, the answer was laconically given, “Do we look as if we did?” May God give his blessing to the seed thus sown in these brave hearts, so sincere and so generous!

## A COLPORTAGE TOUR.

[From *The Bible Society Monthly Reporter*.]

Maybe it will interest you to follow it *en voyage*, and, as I have lately been engaged in a tour of inspection along the west coast and through Brittany and Normandy, perhaps you will kindly travel with me across that portion of my field. Such a voyage is not managed precisely as you would manage if you just made up your mind to cross the Channel and indulge in a short run through the northwest part of France. You would be careful before leaving to mark out the most interesting places you wished to see; once there, you would stop longer where you enjoyed yourselves most; and, quite independent as regards your movements, you would be able to modify your plans every morning just as you chose.

But it is not so with me. Before leaving Paris, my whole tour must be fixed day by day, my appointments given to all the colporteurs I have to see on the way, and if I were once to yield to the kind entreaties of some friends to stay a day more, notice of the change ought to be given all along the line I am bound to follow and where I am expected. I have even had to fix several weeks beforehand the precise *hour* at which I would arrive in the extreme south, and, through the Lord's safe guidance, with but one exception, in consequence of an accident, I have never missed any appointment.

Some of you may think, "But why should he always give previous notice of his arrival? Of course, he finds 'all right' when his colporteurs know he is coming. Let him fall upon them unexpectedly, and then he can fairly judge how things are going on at all times." The suggestion is so natural and the principle so right, that I acted upon them when I began my tours, twenty-three years ago. But what was the consequence? I remember arriving at Langres, in the Haute-Marne, at 11 p. m. The next morning, early enough to be sure that our colporteur had not left his house, I called. His wife is there preparing the children's breakfast. "Good morning, Mrs. X.; how are you all?" "Oh, M. Monod! I am so sorry, but my husband left yesterday for a long tour!" "Where is he?" "Somewhere in the Vosges. He took a heavy load of books, and said he would write to say where I was to write, but I cannot expect a letter before several days." Now, of course, I could examine the Dépôt, talk with the woman, ascertain from the pastor that he had no cause of complaint about our colporteur, etc.; but I had failed in the chief object of my visit—namely, to see and talk with the colporteur himself. And far more satisfied was I also to hear that he was not at home, but fulfilling his duty, than I would

have been to find him peacefully enjoying domestic happiness. And the pastors, depositaries, correspondents? What if I were asked to call "another day"? That is the reason why I must be careful to give notice of my visits.

I began this tour with La Rochelle, in the Charente Inférieure, famous by the siege just before the city, then the refuge of the persecuted Huguenots, by the Cardinal Richelieu in 1627. There I had to meet Rousseau, our colporteur, formerly a schoolmaster, born Protestant, and, better still, of a thoroughly Christian family. He became colporteur out of conscientious motives, and prompted by the desire to work directly for the Lord. As he is still unmarried, he is able to move easily through great distances, from Bordeaux in the Gironde to Rochefort and La Rochelle. Very intelligent and active, he is not easily discouraged by the disproportion between his efforts and his success, as far as sales are concerned; he is confident that if he only remains *faithful* in the discharge of his daily duties, the Word of God, whatever be the quantities sold, shall not return unto Him void. There is at La Rochelle a large Protestant church, two pastors and two services on Sundays, which is an exception in Protestant churches in France. No week service; the lack is happily supplied by the McAll Mission, which I have much pleasure in finding in almost all the places of any importance I stop at. It is hardly possible to exaggerate the importance that blessed institution has for the evangelization of the working-classes all through France, as also the help it is to *our work* by recommending the reading of the Bible to people who never attend any place of worship. I may as well say now, not to return to the subject, and in answer to a question I frequently hear: "But where are *the fruits* of the McAll Mission?" Some of these I found at Nantes, where I had another of our friends to see, named Moizant, also a *confirmed* Christian. The pastor, M. Fargues, mentioning the fact that the school of the Mission was entirely composed of Roman Catholic children, I asked if they were not, as is habitually the case, taken from him when the time came for their confirmation. He said, "Yes, some of them; but for some others the parents declare to the curé that if he refuses to confirm their children they will join the Protestant Church; and so they do, and parents and children become in course of time members of the Evangelical Church."

But I was to hear at Nantes something still more surprising, and probably unique in France, namely, the fact of a French pastor, with but a very slight knowledge of the English language, organizing a regular English service for a small colony of English residents. It is at Basse Indre, a few miles from Nantes, where a Mr. Stevens, associated with a Frenchman, established, two years ago, an *entreprise de ferblanterie*.



Some families of English workers were invited, about thirty persons, and to them M. Fargues goes and preaches *in English* twice a month. The majority of those friends hold Baptist views, and M. Fargues does not; but they have on both parts very wisely and Christianly concluded that that was not a reason for having no worship at all, and they meet on the ground of the Evangelical Alliance, just as the Bible Society does. M. Fargues thanked me most heartily for having sent to Nantes such a man as Moizant, and they have also made him a member and the secretary of the "Conseil Presbytéral." Such men do the greatest credit to the Bible Society,

The Isle of Ré is well known by the Depot where the convicts are sent to wait for the departure of the first vessel that is to take them over to New Caledonia. Mr. Calas is the pastor of a small church there, an *aumônier* of the Protestant convicts of which, I am sorry to say, there are always a few. Our colporteur is not allowed to enter the fortress, but the Scriptures are brought there by the pastor. Once or twice a year the isle is visited by our colporteur, and although the figures of his sales are low, the reception he receives and the conversation he has with the people are encouraging. A short visit there is always interesting. The chief industry of the place is salt—the whole land is white with salt and fishing. Excellent steamers are daily in service between La Rochelle and the isles of Ré and Oléron. But I must continue in another paper.—DR. GUSTAVE MONOD, *President of the Bible Society*.

---

We advise our friends to take up for their winter reading the new work by Prof. Henry M. Baird, of the University of the City of New York, entitled *The Huguenots and the Revocation of the Edict of Nantes*. This important work is the continuation of two published by him a few years ago on "The Rise of the Huguenots of France," and "The Huguenots and Henry of Navarre." Both were as brilliant and fascinating as a romance, but so carefully written, as the result of prolonged researches among the archives of France, many of them never before opened to the student, as to be without question the most authoritative works on that period to be found in any language. The present volumes are no less interesting and authoritative than those which preceded them. To us who are working for the evangelization of France, and who are either by blood or by spiritual inheritance the children of the French Huguenots, it has an especial importance. If space permits, our next issue will contain one or two striking passages from this work. It is in two volumes, with maps, and is published by Charles Scribner's Sons, New York.

## ROCHEFORT.

A good woman said lately, "Would you believe that I love my sleepless nights? It is true that I feel much fatigued, but I pass many happy hours, so that the time goes quickly. It seems that I am travelling in heaven."

I saw lately, at the house of an old woman I was visiting, aged ninety-three years, four generations. The husband of this woman was converted on his death-bed, which made a deep impression on his son, a man of sixty, and a great unbeliever. After his father's funeral he commenced to attend our meetings with his wife, and I trust that he is giving signs of conversion. His wife said to me lately, "How happy I am, and how good it is to have faith in Jesus." Their daughter is married to a tailor whom I have met, and who sends his children to our school. Thus four generations have come under our influence.

A man received a Bible from a woman whom I have often visited when she was ill. This woman, on dying, gave him this Bible because he had allowed his wife to nurse her during her long illness. The man began to read the book and also to attend our meetings, and he says that he has received light and that now he believes in the Lord Jesus.

I visit a poor old woman of eighty years of age, who has only five pence a day on which to live. She is perfectly happy in the Saviour and always peaceful. "God has done so much for me; can I not bear these little trials?" Every Sunday she gives one penny to the poor. "I must divide what I have with others. It is so little that I can do." (*"Il faut bien partager, c'est si peu que je peux faire."*)

A WORKER.

## AMONG THE FRENCH FOLK.

Many of our readers will remember Miss E. H. Moggridge, who visited this country several years ago and talked delightfully about the Mission at many Auxiliary meetings and at the meeting of the Association. They will remember, perhaps, that Miss Moggridge wrote a book, not entirely about the Mission, but giving those pictures of life and character with which her long years of service in the Mission had made her familiar. That book, "Among the French Folk," was published in England, and has always been for sale at our bureau. It is now republished in this country by the Fleming H. Revell Company, who have the—in our minds—honorable distinction of being among our first advertisers. This enterprising firm have means for reaching a very wide public with their books, and we hope this little work, which so well portrays the people among whom we labor, will find a wide sale. Our readers ought all to have it.

## THE SUNDAY SCHOOL OF LA VILLETTE.

[Supplied by a Sunday-school in Belvidere, New Jersey.]

The School of La Villette has a peculiar character. Composed of children taken from the street, it has had, from its origin, a mercurial nature, is somewhat disorderly, and its services do not lack the unexpected. The attendants are, for the most part, street Arabs, living in the gutter, and in the filthy courts in which the families of rag-pickers are huddled, breathing the infected air, and a moral atmosphere that is no better. Both the little boys and the little girls have the same bright and roguish eyes, the same emaciated faces and limbs which reveal many privations, the same desire to laugh, to move about, to make a noise, to knock over chairs or a too-confiding playmate, the same inability to listen quietly to what is taught them of the Gospel. As to their material aspect, they all have the same ragged clothes, soiled hands, spots on their faces. It is because most of them are left to themselves, the father and mother are away at their daily work, and the children live in the alley and the court, and in the evening, when the mother is late in returning, they squat on the door step, the large sister holding the baby in her arms, and they fall asleep under the stars, in God's keeping. The babies, too, have a rôle to play in the school. We must have them, because, without them, we should not have the large sisters, who are their nurses. Only, as they are very headstrong, and often succeed in escaping and trotting about in the hall, they are playthings much prized by those who are on the watch for every opportunity to laugh and be amused.

Is it possible, with such surroundings, to accomplish anything?

[This description was written some time ago. Now the Sunday-school of La Villette is one of the very best in the Mission, and a choir of thirty of the school children sing in the evangelistic meetings. Is not this enough to give us new zeal in our efforts to supply the Sunday-schools of the Mission with the pictures and lesson papers they need? There is surely no more hopeful work anywhere than the Sunday-school work of the McAll Mission.—EDITOR.]

## THE GOSPEL IN FRANCE.

A writer in the *Christian* states that the country which extends from La Rochelle to Bordeaux (formerly known by the name of Saintonge, and now forming the departments of La Charente and La Charente Inferieure) is probably, of all parts of France, that which at the present time is most open to evangelistic missions, and holds out the most hope and encouragement to the missionaries of the Gospel. Whatever the cause may be, it is certain that in this region the spirit of the Reformation seems now to breathe again with remarkable force. At the same time, we may observe this peculiar phenomenon. A considerable number of priests, of the more enlightened or the more courageous sort, feeling their consciences ill at ease, in consequence of the disagreement between their real belief and the dogmas of human invention they are obliged to teach, are much inclined to come out of this false position by a decisive rupture with Rome. With some it is an accomplished fact. Take, for example, the Abbe Nezereau, lately a parish priest in charge of three parishes in the canton of Tonnay-Boutonne, who after putting off his soutane, and giving publicly the reasons for his decision, and having spent some time in studying the Word of God under the instruction of a worthy English Christian, Mr. Hathaway, is now attached to the McAll Mission at Rochefort. The addresses which he has delivered in his former parish, and its neighborhood, have shown him to be a decided Christian, rejoicing in his resolution, and ready anywhere to give his faithful testimony to the truth. The populations to whom he preaches the Gospel receive him everywhere with respect and friendly feeling; and I should not be surprised if the impulse and awakening of soul produced by this famed conversion were to result in laying the foundation of a new evangelical church in the canton of Tonnay-Boutonne, where, indeed, there was formerly a Reformed Church, broken up by the revocation of the Edict of Nantes.

There is now another priest, the Abbe Bonhomme, who was only the other day a parish priest at St. Palis, near Pons, who has lately taken up his position under the law of the pure Gospel of our Lord Jesus Christ. Less than a fortnight ago he informed me of a conversation which he had had with the pastor of the Eglise Réformée at Pons, M. Robert, and of his definite resolution to come out of the Church of Rome. "Next Sunday, July 21st," he wrote to me, "I shall preach my last sermon in my church, and shall publicly renounce the errors of Popery, and the same day I shall send the resignation of my office by letter to my bishop. I feel myself urged to proclaim the pure Gospel. A wonderful diffusion of God's Word is approaching in all this



country. I hope to carry with me a considerable part of the population of my parish, and of the neighboring villages. I am even acquainted with several priests who share my views, and whom my example will carry along with me. Pray for their conversion, and that I myself may be strengthened. I need human help, but also, and above all, the help of God."—*Exchange*.

---

#### A SUNDAY SCHOOL PIC-NIC.

One day last summer, we took our Sunday-school children on an excursion to the country. The great question was, whether it would be good weather. We had had showers every day for a week; this was very discouraging, but many of our children and our friends prayed that we might have a fine day. God heard their prayers, and we were able to take our 100 children into a field about three quarters of an hour's walk. It took us double that time, however, on account of the little ones, who could not go very fast. We had to let these little ones come, otherwise the older sisters would have been compelled to remain at home to take care of them. We had a little wagon in which the tired little ones were drawn, by turns. Many of the children had never gone so far and it was for them a real journey. How I wish I could have taken them on a railroad; they would have thought they were making a tour of the world. We played all kinds of games; when they began to be a little tired, we had the children sit down on the grass, and, after thanking God from the depths of our hearts, we gave them an abundant lunch, as it had to serve as supper for a great many, and they drank as much milk as they wanted. Many friends came with us and gave their aid in distributing the food and in keeping order, but our little savages hardly obeyed any but ourselves. It was so pleasant in this field, it was so nice to be able to run and roll at one's ease, that we left very unwillingly. On the way home we sang our familiar hymns and, above all, a delicious little song, by Mr. Saillens, which we learned especially for this excursion, "The Evening." All went off so well that I love to recall this fine day in which God blessed us so much. It was a little late when we reached the city; some parents were waiting anxiously for their children. What amused me was to hear them say to me after they were sure their children were there, "We were not anxious at all." We knew you would take care of them." The children related how much they had been entertained, and told, in detail, all they had eaten; they repeated the same thing many times, and this entertainment grew into a great festival!

F. M., *Boulogne-sur-mer*.

# RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

FROM SEPTEMBER 15, TO NOVEMBER 15, 1895.

MAINE, \$2.00.		NEW JERSEY, \$488.25.	
Westbrook—S. Robitsek . . . . .	\$2 00	Elizabeth Auxiliary . . . . .	\$47 00
MASSACHUSETTS, \$228.00.		Morristown " . . . . .	183 75
Magnolia—Rev. L. T. Chamberlain, D. D. \$192 00		Orange " . . . . .	157 50
Manchester—Woman's Missionary Society,		Plainfield " . . . . .	100 00
Congregational Church . . . . .	6 00	PENNSYLVANIA, \$607.52.	
South Framingham—Y. P. S. C. E., Grace		Glen Summit Chapel . . . . .	\$29 42
Cong'l Church . . . . .	10 00	Harrisburg Auxiliary . . . . .	161 00
Wellesley College Christian Association .	20 00	Oxford Auxiliary . . . . .	40 00
CONNECTICUT, \$286.10.		Philadelphia " . . . . .	317 10
Hartford—Warburton Chapel S. S. . . . .	\$14 93	—"Surely His Property" . . .	60 00
Meriden Auxiliary . . . . .	100 00	MARYLAND, \$150.00.	
Newington Cong'l Church . . . . .	24 20	Baltimore Auxiliary . . . . .	\$150 00
Norwich Auxiliary . . . . .	121 97	OHIO, \$8.79.	
Wethersfield Cong'l S. S. . . . .	25 00	Springfield Auxiliary . . . . .	\$8 79
NEW YORK, \$16.80.		MICHIGAN, \$3.00.	
Buffalo Auxiliary . . . . .	\$16 80	Four little girls for S. S. Helps . . . . .	\$3 00
		MISSOURI, \$2.00.	
		Springfield—Missionary Union . . . . .	\$2 00

## FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the  
sum of                      dollars.

## FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following  
described property.

"ALL THE MAGAZINES IN ONE."

# THE REVIEW OF REVIEWS

Edited by ALBERT SHAW.

THE REVIEW OF REVIEWS  
: October, 1895 :



the subscription price.

Aside from these departments, the editorial and contributed features of the REVIEW OF REVIEWS are themselves equal in extent to a magazine. The Editor's "Progress of the World" is an invaluable chronicle of the happenings of the thirty days just past, with pictures on every page of the men and women who have made the history of the month.

*The Literary World* says: "We are deeply impressed from month to month with the value of the 'REVIEW OF REVIEWS,' which is a sort of Eiffel Tower for the survey of the whole field of periodical literature. And yet it has a mind and voice of its own, and speaks out with decision and sense on all public topics of the hour. It is a singular combination of the monthly magazine and the daily newspaper. It is daily in its freshness; it is monthly in its method. It is the world under a field glass."

Sold on all News Stands. Single Copy, 25 cents.

THE REVIEW OF REVIEWS

13 Astor Place,

New York.

FIVE  
MONTHS  
FOR  
**\$1.00.**

ANNUAL  
SUBSCRIPTION  
**\$2.50.**

THREE  
RECENT  
SAMPLES  
**25 cents.**

Agents find it  
the Most  
Profitable  
Magazine.

# E. P. Dutton & Co.'s New Books.

**Flowers of Song.** 4to, 96 pages. Selections from the poets with 12 full-page color plates. Cloth, gilt. . . . . \$2 00

**Pictures from Dickens.** 4to, 96 pages, 12 full-page color plates, with selections from Dickens' writings. . . . . \$2 00

**Violets—Forget-Me-Nots—Pansies.** Three 4to, gift-books, beautifully illustrated and bound in white cloth, gilt, each. . . . . \$1 25

**Grandma's Attic Treasures.** A story of old-time memories, in verse. By MARY D. BRINE. A new edition of this favorite book, containing, in addition to the other illustrations, 12 plates in color. Bound in white vellum, with ornamented cover. . . . \$1 50

**Baby Life.** A baby's book. Record of his little steps along life's pathway. 8 color and 24 type pages. 4to, white cloth, in a box. . . . . \$1 25

**Sermons by Bishop Phillips Brooks** for the principal Festivals and Fasts of the Church year. (7th series.) Ready by December 1. Cloth. . . . . \$1 75

**The Farrar Year-Book.** With selections for every day in the year. From the writings of Frederick W. Farrar. A companion to the Phillips Brooks Year-Book. 16mo. . . . . \$1 25

"They are made with rare good taste and with admirable judgment, and the year-book is one of the most notable of recent years."—*Boston Advertiser*.

## WHAT I TOLD DORCAS.

A Story for Mission Workers. By MARY E. IRELAND. 16mo, 354 pages, illustrated, cloth, \$1.25.

"A capital story of the good work accomplished by a village missionary society."—*N. Y. Observer*.

"It is simple, catholic, interesting and well adapted to its end."—*Independent*.

"The opening chapter, describing the organization of the Foreign Missionary Society, will bring a knowing smile to the face of many a good woman who has been just there herself."—*N. Y. Christian Advocate*.

"Its situations are so funnily true to nature, its sayings are so pithy and acute, its temper is so gracious and inspiring, that it must charm the groups for whom it is intended."—*The Watchman*.

## THE WITNESS OF DENIAL.

By VIDA D. SCUDDER. 16mo, 152 pages, cloth, gilt top, \$1.00.

A series of suggestions of the relations existing between Christianity and various aspects of agnostic thought. It tries to show that the Catholic Faith really includes all that is fruitful and life-giving in the varying schools of negation which have sprung up during the century.

Our Catalogue of Gift-Books, Booklets, Calendars, Toy-Books, etc., sent free on application.

For sale at the bookstores, or sent by mail, postpaid, on receipt of prices.

E. P. DUTTON & CO., Publishers, 31 West 23d Street, New York.

## Golden Sheaves.

A daily text-book for a month, with illustrations in color and monotint, with padded leatherette cover. Oblong, 16mo, 32 pages. . . . . 50 cts.

## Voices of Comfort.

A packet of twelve leaflets of familiar hymns, with colored illustrations, for inclosure in letters. 50 cts.

## CALENDARS FOR 1896.

Over seventy different kinds. Among them are

### Cathedral Chimes Calendar.

Six leaves, illustrations of six famous English cathedrals (11 x 14). . . . . \$2 00

### Sweet Nature.

Landscape pictures appropriate to season (14 x 9), \$1 25

### He Careth for You.

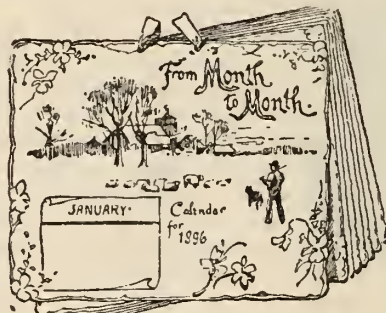
A devotional calendar. 12 leaves (7½ x 9½). . . \$1 00

### Wit and Humor Calendar.

Twelve leaves with comic illustrations (9½ x 7½), 75 cts.

### The Circling Year.

Twelve leaves (5 x 6¾), with selections from Shakespeare and illustration in colors. . . . 50 cts.



### My Times are in Thy Hands.

Twelve leaves (5 x 6¾), with Scripture texts and illustrations in colors. . . . . 50 cts.

### Our Pets' Calendar.

Six illustrations of favorite pets (7½ x 9). . . 50 cts.

### From Month to Month.

A devotional calendar, ten leaves (5 x 4). . . 25 cts.

### From Day to Day.

Poetical selections, twelve leaves (7 x 2¾). . . 25 cts.

## BLOCK CALENDARS

With leaf for every day.

### The Farrar Calendar.

Card (8¾ x 11), with quotations for every day in the year from Dean Farrar's works. . . . . 50 cts.

### The Phillips Brooks Calendar.

Card (8 x 10¾), with quotations for every day in the year from his works. . . . . 50 cts.

### Christian Year Calendar.

With texts for every day. . . . . 40 cts.

### The Water of Life Calendar.

Devotional selections for every day in the year, 25 cts.



# AMERICAN McALL ASSOCIATION

## OFFICERS

### President

Mrs. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City.

### Vice Presidents

Mrs. JAMES A. GARFIELD, Northern Ohio.	Mrs. MARTHA E. LANDERS, Indiana.
Mrs. J. V. FARWELL, Illinois.	Mrs. MURRAY SHIPLEY, Southern Ohio.
Mrs. FELIX R. BRUNOT, Western Pa.	Mrs. M. B. TAYLOR, Florida.
Mrs. FRANCIS WAYLAND, Connecticut.	Mrs. LAWRENCE MYERS, Central N. J.
Mrs. A. F. BEARD, Eastern N. Y.	Mrs. EDWARD HAWES, Vermont.
Mrs. W. H. FENN, Maine.	Mrs. OLIVE T. VAUGHAN, Wisconsin.
Mrs. J. K. STICKNEY, Dist. of Columbia.	Mrs. GEORGE E. MARTIN, Missouri.
Miss ANNA H. ADAMS, Eastern Mass.	Mrs. HENRY A. DUPONT, Delaware.
Mrs. F. W. OWEN, New Jersey.	Mrs. ANDREW COWAN, Kentucky.
Miss ANNA L. DAWES, Western Mass.	Mrs. JAMES G. VOSE, R. Island.
Mrs. SAMUEL M. VAIL, Northern N. Y.	Mrs. J. WARREN GODDARD, N. Y. City.
Mrs. J. S. BERRY, Maryland.	Mrs. DAVID WINTERS, Kansas.
Mrs. H. N. PAUL, Eastern Pa.	

### Board of Directors

#### *Term Expires 1896.*

Mrs. J. LEWIS CROZER, Upland, Penn.  
Mrs. JOHN R. WHITNEY, Bryn Mawr, Penn.  
Mrs. WM. BUCKNELL, Philadelphia, "  
Mrs. JAMES F. STONE, " "

#### *Term Expires 1897.*

Mrs. JOHN F. KEEN, Philadelphia, Penn.  
Miss HOCKLEY, " "  
Mrs. W. R. NICHOLSON, " "  
Mrs. C. A. LONGSTRETH, " "

#### *Term Expires 1898.*

Mrs. LOUISE S. HOUGHTON, New York.  
Miss ALETTA LENT, " "  
Mrs. GEORGE H. MCGREW, " "  
Miss A. M. DAVISON, " "

### Treasurer

Mrs. ABRAHAM R. PERKINS, W. Upsal Street, Germantown, Philadelphia.

### Corresponding Secretary

Mrs. H. L. WAYLAND, 511 S. Forty-second Street, West Philadelphia.

### Recording Secretary

Mrs. A. H. FETTEROLF, Girard College, Philadelphia.

### General Secretary

Miss CAROLINE REMINGTON, 1710 Chestnut Street, Philadelphia.

### Auditors

LEWIS H. REDNER.

W. W. ARNETT.

# BOOKS ON MISSIONS

PUBLISHED BY

## The Presbyterian Board of Publication and Sabbath School Work.

### MEMORIALS OF FOREIGN MISSIONARIES

OF THE PRESBYTERIAN CHURCH, U. S. A.

By WM. RANKIN, late Treasurer of the Board of Foreign Missions. 12mo, \$1.00 net, postage, 14 cents.

Mr. Rankin has made the compilation of these brief memories a labor of love and of devotion to the memory of the missionaries of our Board who died prior to 1894, a large number of whom he knew personally.

### THE NOBLE ARMY OF MARTYRS.

By JAMES CROILL. 16mo, 75 cents.

This little volume furnishes a roll of Protestant foreign missionary martyrs who have died by violence at the hands of the people to whom they were sent.

### FIVE YEARS IN CHINA; OR, THE FACTORY BOY MADE A MISSIONARY.

The Life and Observations of Rev. William Aitchison. By REV. CHARLES P. BUSH, D.D. 16mo, cloth, 75 cents.

A fresh, lively and picturesque account of missionary life in China.

### THE CHINESE SLAVE GIRL.

A story of woman's life in China. By REV. J. A. DAVIS, PH.D. 16mo, cloth, 75 cents.

The characters are taken from real life, and the customs are such as prevail in Southern China.

### CHINA AND THE CHINESE.

By REV. JOHN L. NEVIUS, D.D., twenty-eight years a missionary to China. 12mo, cloth, illustrated, 75 cents.

A general description of the country and its inhabitants; its civilization and form of government; its religious and social institutions; its intercourse with other nations, etc.

### CHOH LIN.

The Chinese boy who became a preacher.

By REV. J. A. DAVIS, PH.D. 16mo, cloth, \$1.00.

This is a true story of a real Chinese boy who has been a preacher of the gospel for more than twenty years.

### LENG TSO, THE CHINESE BIBLE-WOMAN.

By REV. J. A. DAVIS, PH.D. 16mo, cloth, illustrated, \$1.25.

This volume tells the story of the life and work of a Chinese Bible-woman, who went about the country carrying Christ into the homes of the people.

### THE SUNRISE KINGDOM; OR, LIFE AND SCENES IN JAPAN.

By MRS. D. CARROTHERS. 12mo, cloth, illustrated, \$1.00.

A picture of seven years of missionary life in Japan. The book contains much that is new concerning the social, intellectual, moral and religious life of the people.

### KOREA, WITHIN AND WITHOUT.

By WM. ELLIOT GRIFFIS, D.D. 16mo, cloth, \$1.00.

There is no better authority on Korea than Dr. Griffis, who from intimate personal knowledge of the country has written a number of valuable books, of which this is one of the best.

### KOREA, FROM ITS CAPITOL.

By REV. W. G. W. GILMORE, A.M. 12mo, cloth, \$1.25.

This is one of the most recent works published on Korea. The author speaks from a personal knowledge derived from ten years' residence in the country. The illustrations—of which there are twenty-five—are reproduced from photographs, and are helpful to a comprehension of the descriptions.

Address orders to **JOHN H. SCRIBNER, Business Supt.,**  
**1334 Chestnut Street, Philadelphia.**

Or any of the Depositories or Booksellers representing the Board.



# THE McALL MISSION IN FRANCE :

Founded in 1872 by the late Rev. R. W. McAll, D. D.

known as

## *Mission Populaire Évangélique de France.*

*Paris and its Environs, Versailles, Sèvres, St. Lagny-sur-Marne Germain, Creil, Marseilles, Nice, Cannes, Le Cannet, Grasse, Corsica, Algiers, Lyons, Bordeaux, Boulogne-sur-Mer, La Rochelle, Rochefort, Lille, Roubaix, Cherbourg, St. Etienne, Saintes, Cognac, Toulouse, Montpellier, Cette, Beziers, Poitiers, Châtellerauld, Angers, Nantes, Grenoble, Calais, St. Quentin, Montmorin, Montmorillon, Chôlet, Roanne, Thiers, Auxerre, Rheims, Tonnerre, Rennes, Alençon, Lorient, Quimperlé, Bruai, Epernay, Liéven, Limoges, Aurillac, Brest, Varedde, Sotteville-Rouen, Clamecy, Tulle, Vic-sur-Aisne, St. Fortunat, Vermelle, Lourches, Lens, etc.*

*Hon. President :*

M. LOUIS SAUTTER.

*Committee of Direction :*

*Director and Chairman :*

Rev. C. E. GREIG, M. A.

*Vice-Chairmen :*

Pasteur B. COUVE

Rev. E. G. THURBER, D. D.

*Secretary :*

M. E. J. ROUILLY.

*Finance Secretary :*

M. W. SOLTAU.

*Correspondent and Visitor for the Provinces :*

Dr. HENRY J. BENHAM.

Rev. H. E. NOYES, D.D.

M. E. REVEILLAUD

M. L. RIEDER

M. J. de NEUFVILLE

M. G. MONOD

Pasteur H. MERLE D'AUBIGNÉ.

OFFICE OF THE MISSION :

36, Rue Godot de Mauroy, Boulevard de la Madeleine, Paris.

Bankers : Mess. MONROE & CO., 7, Rue Scribe, Paris.